1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

customs of the Masai are both numerous and varied, but comparatively little is known of their language. The following books, which contain either short vocabularies or grammatical notes, are probably all that exist[1].

I. *Vocabulary of the Engutuk Eloikop*, Krapf, Tubingen, 1854.

II. *Vocabulary of the Enguduk Iloigob*, Erhardt, Ludwigsburg, 1857.

III. *Life, Wanderings and Labours in Eastern Africa*, New, London, 1874.

IV. *Nubische Grammatik* (Einleitung), Lepsius, Berlin, 1880.

V. *Massailand-Expedition*, Fischer. (Mittheilungen der geographischen Gesellschaft in Hamburg, 1882-3).

VI. *A Visit to the Masai People*, Last. The Geographical Journal, 1883.

VII. *Die Sprache der Il-Oigob* (die sogenannten Wakuafi und Masai). Grundriss der Sprachwissenschaft (Band III), Müller, Vienna, 1884.

VIII. *Polyglotta Africana orientalis*, Last, London, 1885.

IX. *The Kilima-Njaro Expedition*, Johnston, London, 1886.

X. *Durch Massailand zur Nilquelle*, Baumann, Berlin, 1894.

XI. *Masai Grammar*, Hinde, Cambridge, 1901.

XII. *The Uganda Protectorate*, Johnston, London, 1902.

My endeavour in writing this book has been to place on record some of the thoughts and ideas of the Masai people, before their extinction or their admixture with Bantu elements and contact with civilization renders this an impossibility. The stories, the proverbs, the riddles, the songs, and the account of the customs and beliefs of this interesting people are all given in the words of the relaters themselves.

My thanks are due to Sir C. Eliot for many valuable hints, and for the kindly interest he has shown in my work; to Mr. W. J. Monson for the free translation of the songs and prayers; to Mr. R. J. Stordy and to Saleh bin Ali for the loan of their photographs; and to the Director of the Royal Botanic Gardens, Kew, and to the officials of the Agricultural and Forestry Departments, East Africa Protectorate, for determining the names of the trees and planta.

In conclusion I wish to pay a tribute of the highest praise to the work of the Church Missionary Society in East Africa.

[1] When this was written Merker's book *Die Masai* (Berlin, 1904) had not been published.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Some years ago this body conceived the idea of educating at their central station at Freretown, near Mombasa, a few of the most promising of their up-country converts. When sufficiently advanced, these boys or men are sent back to their homes and become teachers of the Gospel. Thus, one Ol-omeni[1], a member of the Oikop or Lumbwa Masai, who had spent some years under the able tuition of the Rev. A. R. Steggall at Taveta, was baptized under the name of Justin, and completed his education at the coast. He is now one of the principal supports of the Society in Southern Masailand. To the kindness of the Society in lending me Justin Ol-omeni's services, and to the diligence of Justin Ol-omeni himself, I am in a large measure indebted for the material contained in this book. Philologists will possibly be interested to hear that there exist Masai (and possibly members of other tribes whose language has ever been a closed book) who are able to correspond with one another in their mother tongue. I have in my possession, for instance, several letters written in Masai.

As a well-wisher of the Masai and one who has known them for a decade, I consider that every support should be given to the Church Missionary Society and to the other Missions engaged in proselytizing in their midst, for it is only by the gradual and peaceful civilization of the tribe that they can be saved from extinction. The encroachments of civilization are beginning to be felt in East Africa; and the famous Rift Valley and the high plateaux where the fierce, bloodthirsty Masai once reigned supreme, are now becoming colonized by the white settler. It has often been proved in other parts of the globe that the native, on the advent of the white man, alters his habits or ceases to exist, and it is to be hoped that the Masai will choose the first of these alternatives.

A. C. HOLLIS.

NAIROBI,
EAST AFRICA PROTECTORATE,
May, 1904.

[1] Ol-omeni means He who is despised. When this name was given him, he was a small, sickly child, and not expected to live.

SECTION 5.—EDUCATION.

Unpopularity of education—Mission work—School at Ngong—Necessity for education—Proposed stock farm—Pure-bred bull—Sir Henry Belfield's comments on development of the Masai.

Unpopularity of education.

Perhaps in no direction do the Masai demonstrate their conservatism more clearly than in their disinclination to emerge from ancestral custom and tradition by means of education. The whole system of tribal life is against progress and education appears to be generally unpopular among young and old alike. The elders deprecate such an innovation as applied to the boys, as they desire to keep their children at home for work with the sheep and cattle in order that they may live at ease while their sons do the work, and the Muran resent the idea of any system of control and would not willingly submit to a discipline in order to assimilate a knowledge of which they consider they stand in no need. This attitude of the Masai has no doubt been responsible for the almost total absence of Missionary activity in the reserve.

Mission work.

One or two members of the Masai tribe have attended Mission Schools, notably the African Inland Mission at Kijabe, but it cannot be said that the results of such instruction have invariably been successful. There are no established Missions in the reserve, though attempts have been made by certain Missionary bodies to obtain from the Masai permission to erect a station. These attempts have met with no encouragement from the Masai and nothing has been done.

School at Ngong.

During 1917, a school was opened in the neighbourhood of Ngong Station under the auspices of the Church of Scotland Mission, Kikuyu. This school was placed under the tutelege of a native teacher and about forty Masai children attend daily. Reading and writing in Masai and a little arithmetic are taught as well as the rudiments of agriculture, and as far as it goes this school may be considered to be a success, but it cannot be said that its establishment has gone any distance in solving the problem of the education of the Masai or of removing their aversion to the introduction of this means of disseminating civilization, by rendering them as a whole amenable to Missionary influence.

Necessity for education.

Mr. Hemsted has repeatedly given it as his opinion that the education of the Masai is one of the most important steps that must be taken in order to weaken the conservatism of the tribe and induce them to emerge from their old and antiquated habits. The moral and physical degeneration of the tribe that was a natural result of the aimlessness of their existence and the want of a definite occupation could only be remedied by the provision of an object upon which their attention might be concentrated. In September, 1913, he asked that money might be set aside for the erection and maintenance of a native school, but this money was not forthcoming. Arrangements were then taken in hand whereby the Agricultural Department should give instruction to the tribe in the improved methods of tending and breeding stock, but these fell through before completion. In August, 1914, it was suggested that provision should be made for a Veterinary Officer to be stationed permanently in the reserve who would, in addition to veterinary work, impart a course of instruction in the care of stock, paying special attention to the method of dipping. This scheme also fell through owing to the lack of available funds following the outbreak of war.

Proposed stock-farm.

In January, 1917, Mr. Hemsted submitted proposals for the establishment of a stock-farm for the Masai. It was, he said, generally agreed that the policy of the Government in regard to the Masai was to develop them as pastoralists and to recognise the reserve as a source of supply of cattle and sheep for the European parts of the Protectorate, and also eventually for export. One of the first essentials of such a policy would be to induce the Masai to aim at quality rather than quantity. Under existing conditions, the reserve was stocked with cattle of a most inferior quality, among them being an undue proportion of bullocks and aged and barren cows. Experience gained in connection with the purchase of supplies for the military authorities showed that a comparatively small number of their animals could be considered to be of the quality desirable for food purposes. In the old days, when the Masai were able to roam over the greater part of East Africa and there was little or no demand for their stock, the number of cattle they kept was immaterial. In those days the breed of their cattle benefited by the constant introduction of fresh blood obtained in the numerous raids they

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12
Wa-Kwafi

174 Arusha-wa-jûû. Others, driven south, threw in their lot
166 with the Wa-zeguha, keeping tribally more or less distinct
from them. These are the hybrid tribes visited lately by
•[797] the energetic missionaries, Messrs. Last and Baxter, and of
which such interesting accounts have been given in the
"Proceedings of the Royal Geographical Society." Another
section of the Wa-kwafi was driven westward, and now
forms the colonies of Nderserria-ni and Nguruma-ni. The
establishment of these colonies has been an unmitigated
blessing to the country. In every case they have become
the centres of trade, where men's lives and gooods are safe;
and indeed there is no more striking feature in the results of
the enforced change in the people's mode of life than the
remarkable development of peaceable habits and honest
ways. This shows what the Masai, from their distinctly
higher mental development, are capable of, when cut away
from their traditions and brought under conditions more
favourable to their advancement towards civilization. As
throwing light on the origin of minor races and the blending
of two distinct types as at Taveta, the subject is an interest-
ing study.

The Wa-kwafi were not all scattered thus, however, for a
large division of the clan kept together, and contrived to cut
their way through Kikuyu and to reach Lykipia, where they
settled.

175 Another section crossed the meridional trough and reached
726 the opposite half of the plateau in Guas' Ngishu. In both
districts they found superb grazing-grounds and plenty of
628 elbow-room, and there for a time they remained quietly, and
increased rapidly in numbers. At last their wars began
again. Grown bold, they attacked the Masai about fifteen
years ago. The opposing parties formed regular camps, and
fought pitched battles with great fury, thousands being
killed on both sides. The women stood by and watched,
while they incited and urged on the combatants in their
terrible hand-to-hand encounters. The Masai were at first
beaten, but, fighting with the stubbornness of despair, they
disputed every foot of ground. They were driven from the
whole of Naivasha and Kinangop, and their enemies, still
victorious, carried the war into Kaptè. Matters now changed,
however. The Masai of the entire region to the south
gathered together and came to the assistance of their brethren
of Kaptè. Soon the tables were turned, and the Wa-kwafi
were gradually forced back. The great majority of them

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

II. MASAI GROUP

THE MASAI

HISTORY

The first Europeans to become acquainted with the Masai were the missionaries Krapf and Rebmann as long ago as 1848; and a short account of the institutions of the Masai was given by Krapf in the introduction to his *Vocabulary of the Engutuk Eloikob*.[1] In 1882 the German naturalist Fischer managed to reach Naivasha, but had to return owing to the hostility of the Masai, and it was not till 1883 that a European, Joseph Thomson, succeeded for the first time in traversing East Africa from the coast to Lake Victoria through the heart of Masailand. At the time of Thomson's visit, cattle-plague (rinderpest or pleuro-pneumonia) was raging among the Masai cattle, and this disaster was followed shortly afterwards by an epidemic of smallpox. After Thomson came the Hungarian Count Teleki who also passed through Masailand without conflict, and found the cattle-plague still raging. This was in 1887. In 1890 the Imperial British East Africa Company, having established a station at Machakos in 1889, decided to establish a station on the Masai-Kikuyu frontier. " Ngongo Bagas," a well-known caravan-camping place on the east of the Ngong hills, was the site chosen; but Captain Lugard, who was given the task of building it, chose Dagoreti, a few miles nearer Kikuyu, as being more suitable. At this period, Masailand was cut in two by its partition between Britain and Germany, the Kisonko country falling mainly in German territory, and the rest of the Masai to the East Africa Protectorate. The Masai themselves were also split by the feud between Ol-onana (Lenana) and his brother Sendeu, which was not settled till 1902; but Ol-onana having acknowledged British rule after overcoming his brother, the Government had no serious trouble from the Masai, and there were no expeditions against them like those sent against the Nandi, in which Masai levies actually took part on behalf of the Government. In 1904 two Masai Reserves were formed, one in Laikipia north of the Uganda Railway, which was extended to the south of Rumuruti in 1906, the other south of the railway between Mount Susua in the north and the Anglo-German frontier in the south. In 1911 an agreement was made with the Masai to move the inhabitants of the Northern Reserve into the Southern Reserve, which, to accommodate them, was extended on the east as far as the River Kikalelwa, a tributary of the Tsavo, and on the west to the River Mara; subsequent extensions added a few square miles at each end. The move began in June, 1911, but came to a stop owing to the congestion of people and cattle in the Mau region, and many of the Masai returned. A year later the move was begun again, and as all went well this time, it was completed by March, 1913. In German East Africa the Masai were confined to an area bounded on the north and west by the Kondoa-Mbugwe road, thus allowing the Masai of the East Africa Protectorate (Kenya) to penetrate to Loliondo. Early attempts at missionary work among the Masai were not successful, except among the Il-Arusa. In 1919 Sandford noted that " there are no established Missions in the Reserve, though attempts have been made by certain Missionary bodies to obtain from the Masai permission to erect a station. These attempts have met with no encouragement from the Masai, and nothing has been done."[2] A Government school was established about 30 years ago, and a branch of the African Inland Mission has been working in the Reserve for some years.

SOURCES: Hollis, 1905; Sandford, 1919; Fosbrooke, 1948.

[1] Tubingen, 1854, pp. 3–31.
[2] *History of the Masai Reserve*, p. 67.

18: Merker--x G-5 (1895-ca.1908) 1910 FL12 Masai FL12

Foreword

by Professor Dr. Fritz Hommel, Munich.

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The reports of the deceased Hauptmann /Captain/ Merker, causing a sensation in his time, about the legends of the Masai so remarkably connected with the Hebrew early history are even today still capable of arousing the most widespread interest. The question as to whether traditions preserved for millenniums from the Arabian original homeland of the Masai people actually exist here or whether a Christian or even Jewish influence is not still to be assumed has not yet been silenced. As is known, Merker himself was unshakably convinced of the absolute impossibility of the latter assumption, and even if such an influence had nevertheless taken place, which is highly improbable in view of the reasons cited by me below, it could only have happened in the early period when the Masai were still living in the north, in the neighborhood of Abyssinia, which, however, also serves again as the basis for strong scruples.

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First of all, mystification on the part of Merker, whose reliability is beyond all doubt, is completely excluded. Actually, it was only after a long acquaintance with the Masai of his region that he gained the confidence of those old Masai men who finally imparted to him the traditions otherwise anxiously kept from strangers; the distinguished Masai expert, our Bavarian compatriot Deeg, and furthermore African experts such as Schillings and Dr. Sander, are equally firmly convinced that Christian influence through the missionaries working there for only a comparatively short time, toward whose efforts the warlike and proud Masai have been very intractable up to now, is quite inconceivable. If the English Masai-missionary Albert R. Steggall, who was active there 1889-1905, says in the Expository Times, XVII, June, 1906, p. 429, that
[115] Mr. A. C. Hollis, this eminent authority on the Masai living in British East Africa, related to him from a Masai boy in his service, "that the Masai from whom Captain Merker got much of his information was for some years, during the Masai famine, connected with a Roman Catholic Mission in the neighbourhood, as indeed were many others, besides those who came under instruction

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114 in the Church Missionary Society's station in Taveta" /cited in
177 English/, this, as Merker himself told me, can only refer to a
773 Masai man from whom he received other information; since for
• 797 the many investigations on /xiv/ which his ethnological work is
[115] based (habits, customs, names, etc. etc.), he had quite different
114 informants, of course. And Hollis' objection (1)
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> 1. Personal communication from the researcher, highly esteemed by me, whom I had the good fortune to become acquainted with in September, 1908, in Oxford (at the Kongress für Religionsgeschichte /Congress on the History of Religion/), just as I was also able to become personally acquainted with the deceased Merker in 1907, after I had previously corresponded with him, which was extremely valuable to me in view of the so highly controversial Masai problem.

that he (Hollis), who was also acquainted with the Masai of his region for many years, would then also have had to come across the traces of such early history is only an argumentum e silentio. Either the more southerly Masai (in German East Africa), with whom Merker worked, were more faithful guardians of those ancient treasures, which is not impossible, or Merker also had more luck in gaining their confidence on this point than Hollis, who, just there, did not come across the right people. Merker, however, indeed also expressly states in the foreword to the first edition that it was not until the fifth year after the beginning of his work that he came across those traditions from ancient times, which by no means commonly cross people's lips, but are handed down only in particular families and there are only ever to be found among a few old men. And then it took another year and a half before Merker had completely learned what is set down in
114 his fourth chapter. Moreover, even according to Hollis (cf. also
776 C. Eliot's introduction to A. C. Hollis, The Masai, their
782 language and folklore, p. xix), the monotheism of the Masai
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*121 174 The last possibility, an immigration across the Red Sea, is out of the question for the Masai. Livestock-raising nomads cannot travel in this way with their herds.

I therefore come to the conclusion that the Masai had already moved into Africa long before the period from which we possess Egyptian documents. With this answered; the first question is already for the influence of Babel, whose civilization did not arise until the fourth millennium, could by no means have been so far-reaching then, and, moreover, the shamanism of the Sumerians still prevailed there at that time. But even if one could postulate a later immigration of the Masai into Africa, there is still lacking any reason for the assumption that the Masai had ever been sedentary. This, however, would be the basic condition for the possibility of Babylonian influence. Babel, with its so much higher civilization and its mighty army, would have been able to draw into its orbit a sedentary people of agriculturalists; but it could not have exerted an influence on a nomadic steppe people, either through mental superiority or through force, without previously robbing it of its independence. Loss of independence for such a people, however, means nothing other than decay of the people's stability -- extinction. Also, however, if an influencing by Babylon were conceivable in temporal or local terms, the possibility of such would be most clearly and positively excluded by the content and spirit of the Masai tradition itself.

*121 • 799 179 174 [115] In order to eliminate the second case, there is first to be substantiated the fact that, as far as we know up to the present time, never and nowhere have Islam, Judaism, /304/ or the Christian missions been able to exert an influence on the Masai people restlessly wandering across the steppes. I must also exclude the possibility that my informants (people 50 years of age and more) could have been influenced on those points in the aforesaid ways, according to my investigations conducted exhaustively along these lines. Moreover, the people assert most emphatically that they learned those accounts from their fathers, who allegedly in turn heard them from their fathers.

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*121 • 797 177 174 Now the fact that missionaries of whatever faith, as far as we know, have never exerted any influence on the Masai people does not, to be sure, exclude the possibility of an influence in the aforesaid direction on single individuals who, be some chance, for example, in war as war captives, were separated from their people. That these then returned to their people and were able to report what they had heard there would likewise be conceivable. Be that as it may, however, could some missionary activity among the Masai that has remained unknown to us or the circumstance that persons individually taught by missionaries were anxious to disseminate what they had heard among their fellow tribesmen really have put the Masai in possession of those accounts such as I found among them? *121 *773 797 177 174 Would it perhaps be possible that Israelitish, Mohammedan, or Christian dogmatists, none of whom have any tradition older than that of the Hexateuch for those myths, could have disseminated them in the form in which I found them among the Masai, in a form that is much older and more original than that of the Bible and that has much to report that was already forgotten at the time of the drawing up of the Biblical texts in question, or what, through the further development of religion, to which the sedentation of the Israelites gave a mighty impetus, had long been displaced and supplanted by new ones corresponding to the newly achieved cultural level? The differences that separate the myths of the Masai from the Biblical ones will be pointed out in the comparison to follow and will show us that the Masai could not have arrived at those accounts through the intervention of the missionaries, who -- I repeat -- could only have drawn upon the Hexateuch.

Now one could perhaps interpose: is it not possible that missionaries imparted to the Masai these primeval-age reports in their Biblical form, and that the Masai then altered them in accordance with their understanding and their way of thinking? This is to be *[171] answered: how can one then explain the fact that the Masai arrived at precisely the form that, though no longer contained in the Bible in clear words, is nevertheless still to be recognized from it? I am thinking, for example, of Jahve's /Yahweh's/ struggle with the dragon preceding the creation, further of the assumption of only

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*121 *773 *171 *997 179 194 one forbidden tree in paradise, then of the first murder as the cause for the deluge, of the clearly recognizable separation, at various points in the Masai tradition, of source material woven together in the Hexateuch, and finally of many other /305/ passages that will be pointed out in what follows. Are these all supposed to be coincidences? If it were only a question of a single point one could perhaps provisionally, for want of a better explanation, accept the assumption of a coincidence. But then one can not go on doing that forever when the correspondences pile up to such an extent. This also applies in linguistic respects, for the similarity of sounds in the personal names of both series of myths and for the meaning of names for which the Bible gives no explanation and which the Masai tradition interprets in a sense contained in the corresponding Biblical account, such as, for example, the names Naraba and Eramram.

Further, however, it is also to be considered that the primeval-age tradition that I found among the Masai and for which the Bible contains parallel passages concludes with the epoch of the law-giving. This fact gives further important proof of the impossibility that it could have been foreign dogmatists who brought the Masai those myths. Though in and of itself it is conceivable that Israelitish religious messengers might have made a particular impression on those accounts from antiquity, it is nevertheless most improbable that they would have limited their teaching solely to these and would not also have spoken of Jahve's action in later times. Christian or Mohammedan missionaries, however, would not make the material in question the most important and only subject of their teaching activity at all, but would fashion it for a dissemination the essential teachings of Christ or Mohammed.

*121 *773 *171 194 There remains only the third possibility, namely, that the presentations of the Masai, the Israelites, and the Babylonians (1)

1. The question as to which population stratum is involved here is to be left open.

After the war the German titles were invalidated. In 1921 Sir Charles Ross purchased the title to, or a lease on 16,309 acres of the Crater to preserve the game and provide himself with a winter home. He never was able to be in residence, however, and there was a long litigation between him and the Tanganyika Government which ended by their repossessing the land when the said lease expired in 1940. Apparently a Captain G.H.R. Hurst also had a farm in the crater "for several years" after the war (Joelson, 1928).

There were a few European ranches along the north edge of Western Masailand in Kenya prior to 1911. At least one of these was owned by a Major Carnegie in the Lemek Valley north-east of Aitong (Kenya Game Dept., 1911). All European lands in Western Masailand in Kenya were given to the Masai as a result of the treaty of 1911.

At Narok, Loliondo, and Ngorongoro Crater there are District Administration offices and missions. Being a District Headquarters Narok also has a Masai school and hospital. Periodically Europeans, especially South Africans, have run small stores here and there in the area. We were told that one was at Guaso Nyiro,